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Pulpit Preaching

VOL. XII, No. 4 APRIL, 1960

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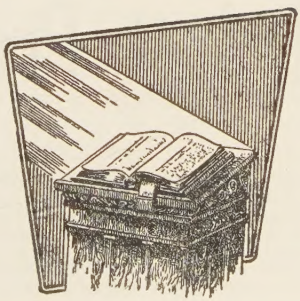

EDITORIAL COMMENTS

Recently we invited our readers to send names of persons to whom we promised to mail sample copies of PULPIT PREACHING. We are very grateful to the persons who responded to this request, for as a result many new names have been added to our subscription lists.

We hope that other readers will also share in this informal method of contacting potential subscribers. Since 1946 PULPIT PREACHING has continued to build its coverage largely through the good services of our friends who have spoken of this periodical to other persons.

This month's themes are "Christian Families" and "The Church and Youth." Next month's topics will be "Echoes from the Old Testament" and "The Church's One Foundation."

BOOKS FOR PULPIT PREACHING

Be a Wonder to Yourself contains a series of thirty-one engaging and inspirational chapters on spiritual disciplines and Christian teachings, arranged under main headings such as "For Seasons of Beginnings . . . Questionings . . . Christian Growth . . . Faith," and particularly appealing for their freshness in viewpoint and vigor in expression. The author, Dr. David A. MacLennan, has the skills of razor-edge pertinence and discerning insight revealed in a sparkling and fresh diction. This book ought surely to suggest many homiletic themes and ideas to pastors. (Fleming H. Revell, 158 pp., $2.75)

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WORTH QUOTING

E. Paul Hovey
The Federated Churches
Lewiston, Idaho

The following news item appeared in the Nashville (Tennessee) Banner for June 19, 1956: "Porter, Okla. (AP) —Mrs. Ella Craig, age 81, hasn't missed Sunday School attendance in 1,040 Sundays — a perfect record for 20 years."

Now, we would like answers to the following questions:

1. Doesn't Mrs. Craig ever have company on Sunday to keep her away from church?
2. Doesn't she ever go anywhere on Saturday night and get up tired on Sunday morning?
3. Doesn't she ever have headaches, colds, nervous spells, tired feelings, poor breakfast, sudden calls out of town, business trips, Sunday picnics, or any trouble of any kind?
4. Doesn't she have any friends at all—friends who invite her to a week-end trip to the seashore or or mountain?
5. Doesn't she ever sleep on Sunday mornings?
6. Doesn't it ever rain or snow on Sunday mornings?
7. Doesn't she ever get her feelings hurt by somebody in church?
8. Doesn't she ever get mad at the preacher or Sunday School teacher?
9. Doesn't she have a radio or television so she can listen to "some mighty good sermons from out of

(Continued on page 28)

Pulpit Preaching

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Address subscription orders to PULPIT PREACHING, Post Office Box 2088, Jackson, Mississippi. In Great Britain, address subscriptions to Religious Book Shop, 79 Reginald St., Luton, Bed., Published and printed monthly at Jackson, Miss., by the Tombigbee Publishing Co. Subscription Price: U. S., $4.00 per year; Canada and foreign countries, $5.00 per year; single copies $.50. Entered as second class matter at the Post Office at Jackson, Mississippi under the Act of March 3, 1879.

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WHAT'S RIGHT WITH AMERICAN MARRIAGES?

Ben F. Lehmberg, First Methodist Church, Colorado Springs, Colorado

Dr. Fosdick once said, "It is not marriage that fails; it is people that fail. All that marriage does is show people up."

Someone else has said, "Woman is the rock where man anchors or is wrecked; man is the haven where woman rests or is sunk."

This relationship between men and women is one of the most wonderful things about life. The writer of Proverbs realized it, for he said:

"There are three things which are too wonderful for me, Yea, four which I know not;

The way of an eagle in the air; The way of a serpent upon the rock; The way of a ship in the midst of the sea; And the way of a man with a maid." (Proverbs 30:18-19)

To him the "way of a man with a maid" is one of the really wonderful facts about life. Yet this relationship has come in for a great deal of questioning recently. There are more articles written about marriage in our modern magazines than about any other subject, and most of the articles take the attitude there is something seriously wrong with marriage—American marriages.

One magazine recently carried an article entitled "What's Wrong With American Marriages?" in which the author began in the same sad note that most such articles begin: that one-fifth of American marriages end in divorce and that in the twenty and thirty year group, one-third end in divorce. And he asked the question, "What, then, is wrong?" His answer was that American marriages are breaking up because of the ridiculous philosophy called "romantic love."

An article in another magazine asked the question, "Who wears the pants in your family?" The author began with Oscar Wilde's famous statement that "all men are married women's property." Then he added that what Oscar Wilde said in a humorous vain has now become a grim reality. He says: "Today the American husband is a sad imitation of the once dominant male. Instead of being the fountainhead of authority in the home, he is more often than not a timid, cringing, hen-pecked spouse, afraid to assert either his desires or his prerogatives."

There is a trend in modern novels which, I am sure, has not escaped your attention; instead of the "other" woman being pictured as the villain, the wife has become the villain. She iis often portrayed as non-productive, demanding and cold.

Dean John G. Harvey of the Temple University Law School recently gave his explanation concerning divorces, saying that 71,500 husbands deserted their wives in a recent year. These were the reasons he gave for such desertion: wives talked too much about their operations; came down to breakfast in curlers and negligee; told in detail of children's misdeeds; tried to keep up with the Joneses; were too critical; had no sense of humor.

All of this would indicate that there is a widespread belief that there is

something drastically wrong with American marriages. Only a blind person would say that all is rosy. Certainly it is tragic that so many marriages are failures, but it is ridiculous to base such opinions on the present divorce rate. How many of our grandmothers would have stayed with their husbands if women had had the same freedom and opportunity they have today?

Look at the brighter side of this marriage picture with me. There are some things very much right with American marriages in this period of confusion and transition.

I

First, **there is more study and training as to the meaning of marriage and the home than ever before.** Many marriages are entered into blindly—that is true—but not as many now as there were in the past. The day is gone when the young man living on one farm got interested in the young lady of the neighboring farm, and, because they and their families thought it a good match, plans were made for marriage. Neither one realized much of what was involved. It is true that the boy's father may have called him aside to tell him a few facts of life before the wedding day, doing so in a most embarrassed manner; the girl's mother may have done the same. Then they felt the youngsters were ready for marriage, home and parenthood. Many marriages may be entered into blindly, but a great many more are entered into with intelligence and planning.

It has not been so long ago that the churches began to talk in their youth meetings about marriage. It has not been so long ago that youth assemblies began taking up the subject of marriage in serious discussion. It has not been so long ago that courses were introduced in some of our high schools and in our colleges on the subject of marriage. Most of us can remember hearing objections from serious-minded church members about this new trend.

In this connection, let us add that wise young people realize that nothing human is perfect. There is no such thing as a perfect marriage. Only God is perfect. But wise young people will do everything they can to make their marriage as perfect as it is humanly possible to make it. They will talk with their minister about approaching marriage. They will read good books on the subject of marriage and not the cheap, sensual literature found on the newsstands. They will talk freely to their doctor. They will discuss freely and intelligently among themselves the problems involved in marriage.

II

Something else is right with American marriages: **they are becoming more and more democratic.** A wife no longer is considered the property of a husband, to do with exactly as he pleases, without giving her the right to say a word about it. The home is becoming a democracy, where all members of the family — father, mother, children — have a voice, shall we say an equal voice, in the affairs of the home. No longer is it a dictatorship where the husband's and father's wishes and commands are the rules that direct the home.

It is true that many women have become very foolish in this new-found freedom. That is why so often in modern fiction the wife is pictured as the villain. However, I have every hope and confidence that this transition of the home from an autocracy to a democracy will make for greater and more lasting happiness.

III

Another thing that is right with American marriages is this: **in the great majority of marriages the romance continues after marriage.** You see, I do not agree with the writer who ridiculed romantic love. Instead, I agree with Dr. Liebman, who once said: "I would say that the two greatest needs of human beings in marriage are love and status. By love I mean affection, understanding

and warm re-assurance. There are too many homes in which appreciation expressed before marriage is suddenly withdrawn after the honeymoon."

I am thinking now of two young people, very much in love with each other, who came to recognize the importance of this. He was a young architect who had been fighting an inferiority complex during all of his childhood and youth. She had come from a broken home where her father had deserted the mother and two daughters. In other words, her experience made her feel that such a thing could be expected of husbands. But these two were in love and were married.

To fight his inferiority complex and to come to a feeling of worth, he worked hard to prove his ability as an architect. He worked long hours and began to neglect his wife, even though very much in love with her. Because of what her father had done, her experience in the home made her feel that her husband no longer loved her. They were wise, however, and refused to admit that their marriage was a failure. They went together to see a wise counselor, where the husband came to see his wife's viewpoint, and she, in turn, came to realize that what her husband needed, more than anything else, was a feeling of importance.

There is no need for husbands and wives to grow apart. It is a wise wife who realizes that a man, no matter how s t r o n g and masculine, has moments when he needs to lean upon his wife very much as he did upon his mother in boyhood. And wise is the man, on the other hand, who realizes that his wife needs to feel her importance—that she has a desire to assert herself, to prove that she has the ability to achieve things for herself.

When the romance continues after marriage, this status is achieved. In connection with this, may I bring in my pet ideas. It is just as necessary after marriage for the woman to be pleasant and attractive as it was before. That pleasantness and attractiveness had much to do with his falling in love with her in the first place. And why shouldn't the man continue the little thoughful acts after marriage which he performed before? Don't wait to bring her a box of candy until there is a birthday or a wedding anniversary. Why shouldn't a husband open the car door for his wife as he did before marriage? All too often he is more polite to the office girl than to his wife! Though he no longer opens a car door for his wife, let some young thing with the new look drop a handkerchief and he bends his rheumatic back to pick it up! Something is right with our American marriages when the romance continues.

IV

This fact is true also: **religion plays a very important part in the majority of American marriages.** Most of our couples still come to the minister to be married. That is not only true in first marriages; it is just as true when a union has failed and a second marriage is planned. I have found that when one or both have been divorced they will come to me, sit down and talk it over, always with the determination, "This time it's going to work."

Recently I was invited into the home of one of our young families to dedicate their new home. In a beautiful service around the dinner table we asked God's blessing upon that home and family, and dedicated the home to God. That is being done more and more. That is something very much right with our American marriages.

These sensible rules are observed by many of our young couples:

1. **They join the same c h u r c h,** realizing that it will aid them in their marriage and home.

2. **They establish and maintain the custom of family worship.** It does so much for a marriage when husband and wife pray together.

3. **They offer grace before meals.**

4. **They observe Sunday as a day different from other days.** It is a day of spiritual refreshment. In addition, it is one day when they can plan and do things together and bring joy to each other.

5. **They create a Christian atmosphere in the home** by the selection of right pictures, books, magazines, music, and such. The Bible is a familiar book.

6. **They take God into the preparation for parenthood.** The big question is not, "Are we economically prepared for parenthood? The questino is, "Are we spiritually prepared?"

7. When problems arise, as they will, **they discuss them in a Christian spirit.**

MARRIAGE'S CHIEF PROBLEM

J. R. Brokhoff, St. Mark's Lutheran Church, Charlotte, N. C.

"When the wine failed, the mother of Jesus said to him, 'They have no wine.' And Jesus said to her, 'O woman, what have you to do with me? My hour has not yet come.' His mother said to the servants, 'Do whatever he tells you.'" John 2:3-5.

"I can't talk to my wife". This is the cry of a man who is faced with marriage's chief problem. Marriage counsellors report that 85 out of every 100 seeking marriage counselling have this problem. Husbands and wives cannot communicate with each other. They live in stony silence. Mates cannot get across to the other. They simply cannot understand each other's position.

It is strange that in this modern era of communications that we should have this marital problem. Some time ago the U. S. Navy built somewhere in the West the most powerful transmitter in the world. It is said that the Navy can send a message to a ship at any point in the entire world. If man can send a message to the ends of the earth, how is it that in a close relationship within the family we have not yet learned to get across to each other?

Marriage has always had its problems. The chief problem may vary from generation to generation. In Jesus' day the chief problem in the specific instance at Cana was the lack of wine. At this wedding this was a very difficult problem. It was serious enough for Mary, the mother of Jesus, to bother Jesus with it. She came to him and said, "They have no wine." Why didn't she go to the steward of the feast or to friends or to a wine-seller? In her mind it was important enough to take the matter to Jesus. Even Jesus must have thought it was a serious problem in that marriage. In order to solve it, he performed the very first miracle of his career. He turned water into wine.

There is the problem: the inability of husbands and wives to communicate with each other. What is the cause or causes of it? Mary did not give any reason for the problem at the wedding of Cana. She merely reported the problem: "They have no wine." Why did they not have wine? Did someone miscalculate the needs? Did more guests arrive than were invited? Did those present drink more than they should have drunk? No one knows the answer. It may be the same in the marital relationship. The mates may not know why they cannot talk to each other. They just know that they cannot. The wife remains as silent as a Sphinx. The husband clams up and hides behind a newspaper, or turns up the TV set, or walks out of the room and refuses to talk about the subject. Why this refusal to speak?

I

There may be many causes. In a

specific home situation, it may be one of many reasons. Here are some possibilities for the cause of the stony silence.

One cause of marital lack of communication may be the inability of a mate to keep a secret. The mate may share his inmost thoughts or tell his wife about things he considers very personal. Before he knows it, the neighborhood has heard about it, or the office force knows about it, or it has gone through the church like wild-fire. The mate is disgusted and embarrassed. The one who spread the confidential information did it to have something to talk about, to secure status among her or his friends as knowing something they did not know. The offended mate says to himself that he has learned his lesson. Never again will he tell his wife anything he does not want known.

Another reason may be constant negative criticism by the mate. The husband or wife may be a constant critic. The mate may have a negative outlook on life. Nothing is ever good. There is always some flaw to be found in everything. The husband, let us say, tells his wife his opinion or idea. At once he is told that he is all wrong. He is foolish to think the way he does. He can take it the first few times, but when it happens every few days, he decides to say nothing to his wife. He reasons, "Why should I? I know it will be wrong or foolish before I say it." The same can happen to a wife. She can be humiliated by negative criticism where she is afraid to open her mouth. Regardless of what she says, it will be wrong.

The most p o p u l a r reason for marital silent is that words lead to arguments. The conversation begins normally. The farther it goes the worse it gets. Voices are raised. Ugly things are said. The argument gets heated. A blow-up occurs. Then it takes days if not weeks to get back on an even keel in the home. Mates decide that the words are not worth the effort to get reconciled. They would rather forego any future conversations. Then the couple mutually agrees not to discuss subjects that are controversial. They form a no man's land of prohibited subjects of conversation. One may be the in-laws or family finances or how to train and discipline the children. As the years go by, another and another subject is added to the list of prohibited subjects. At length there is nothing for the couple to talk about except tid-bits of gossip, TV, or the weather. Marriage for them becomes a conspiracy of silence.

Another reason for marital silence may be the tendency of one mate to dominate the other. Take a man who comes home and tells his wife about his problem at business. He wants to share his trouble and to get her viewpoint. He is hoping that she will sympathize and back him up in his position. At once she begins a tirade that this is what he should do. This man must be fired. This change must be made. If he does not do what she says, he is in wrong with her. That produces another problem. Now he begins to realize that she is trying to run his business. The result is that he does not want to be dominated and thus refuses in the future even to mention his business or its problem. Many a wife today complains that she knows absolutely nothing about her husband's business. Some do not even know what he sells or what his work is. On the other hand, the same process takes places when a wife brings her problems to her husband as she faces them at the office or in the home. If he reacts in the same dominating way, she feels the same and refuses to say any more in the future.

II

There we are. Many — 85 out of every 100 — with m a r i t a l troubles have his problem; how to talk with each other. What are the results? Are they serious enough to be concerned about the problem? At Cana's

wedding the results of having no wine were serious to Mary and Jesus. It meant that the feast would be a failure. In that day wine was the substitue for drinking water. Without wine there would be disappointment and embarrassment. The joyous affair would be unhappy.

This living in a conspiracy of silence within the marriage tie has serious consequences. One of them is indecision. Because they cannot discuss v i t a l issues of the home, no decision can be reached. One mate refuses to decide alone, because he does not want the entire responsibility of the decision. He feels that both should share any blame if the outcome of the decision is not good. On the other hand, the person not helping to make the decision feels left out and is offended. A sin of omission is committed. A decision is not made. The problem rocks along. Nobody does anything about it, because each mate is afraid of starting an argument. The family consequently has no objective and there are no plans for the future. This is a miserable way of living.

Moreover, t h i s incommunication drives couples farther and farther apart. If they cannot talk with each other, each goes his own way and builds his own little world. The mate makes new friends and shares his or her life with them. Their worlds get farther apart until they b e c o m e almost strangers. They have less and less in common. Soon they claim to be incompatible. They are miserable in each other's company because they have nothing to talk about. The silence is embarrassing.

This silence produces also an interest in friends outside the marriage. After some years the mate becomes lonely and starved for friendship. He or she wants someone to talk to, to share experiences, and to talk over vital matters. The man may find a sympathetic listener in his secretary and an affair is born. The working wife may confide in her boss and trouble begins. If it is not a case of disloyalty, mates may turn to groups or clubs. The wife may be more interested in spending evenings with the girls' club then staying home. The husband may go to his club or tavern where he meets his cronies and over drinks they weep on each other's shoulders. He does not stay home, because he does not have companionship there. There is no one he can talk to. All of this produces misery in the home. As the couple gets involved in their separate worlds, the marriage relationship gets strained. Eventually there is a separation which is a prelude to divorce. The home is broken simply because they could not talk with each other.

III

What is the solution to the situation? How can husbands and wives overcome or prevent this problem from developing? Mary knew what to do with the problem in the Cana wedding. She went to Jesus. She could have gone to others a b o u t getting more wine. She had trust in her son that he could solve the situation. Her faith in him was expressed in her words to the servants, "Do whatever he tells you." A miracle in silent marriages today will o c c u r when couples will do whatever Jesus tells them to do. What would Jesus say to those afflicted with this problem?

He would say that each m a t e should get interested in the other. Stop thinking about yourself. Conversation can be conducted successfully if a mate will get concerned in his or her partner. She can ask him about his work, his problems, and his contacts that day. She can show interest in what he did and said. He in turn can come home and not complain or talk about his work or problems, but he can ask about her activities. "What did you buy when you went downtown today?" or "What did you girls talk about at the bridge game this afternoon?" or "Did you have any problems with the children today?"

In addition, each mate needs to look for something good in the other person. Did he get a promotion, or did he get elected to a position, or did he get mentioned in the newspaper? Then express appreciation and admiration. Let him know how proud you are of him. Did she get appointed to a committee in the s c h o o l or church? Did she make a beautiful dress for herself or daughter? Did she make a favorite dessert for dinner? Tell her how much you appreciate what she did. Praise the good work that was done. Talk, talk, talk—not about yourself but about your mate. Show a genuine interest in e a c h other. Then there will be plenty to talk about, and love and respect will be built up.

Next, this problem can be overcome, Jesus would say, by maintaining selfcontrol. When a discussion is held on a touchy subject, determine to remain cool and calm. Keep control of yourself. Do not let your emotions get the best of you in terms of tears or temper. Do not be a mad man. Be mature. Settle down and as mature people talk over your problem. Remember there are two sides to the issue. Her side may be just as important as your side. Talk over the subject calmly. Write down the alternatives in the situation. Think them through. Talk them over. Pray about them. In due time, you can come to a decision in which both will participate. If a mate cannot talk calmly, then there is no use of talking. Each must remain calm that reason may prevail. This quietness of manner and speech r e s u l t s when mates keep control of themselves. Surely adult Christians ought to be mature enough to talk sensibly and calmly.

Jesus would say, "Have my spirit." There is the crux of the whole problem. If each mate would have Jesus' mind and spirit, there would be no difficulty in breaking through the ice of silence. The spirit of Jesus is the spirit of love. Where there is love, there is understanding and warmth and tenderness. There is a desire to understand and to sympathize. The New Testament constantly tells us to be tender-hearted, forgiving e a c h other, and preferring one another in love. The Scriptures exhort us to be kind and sweet and good.

The opposite is to be demanding, unreasonable, and hard. You must have your own way or no way at all. For you it is all or nothing—all your way or no way. This is not having the spirit of Christ. To be a Christian means to have Jesus' spirit in the heart. It will result in loving and tender concern for all, especially your mate. Silence in marriage is a sympton of lack of love. Silent mates need to fall in love all over again. To fall in love again may require another courtship and wooing. This love dare not be emotional or physical. The love that endures is the love of God in our hearts. When we love Him, we can love each other as we ought. When there is love for our mates, we will have intimate conversation and complete confident in each other.

The miracle at Cana resulted from the servant's obeying Mary's words, "Do whatever he tells you." The same miracle can happen in your marriage today. You have heard what Jesus would say to you with your martial problem. Now do them. If you do, you will find that a miracle has taken place in your home. You are once more able to speak to each other as husband and wife.

All can be summed up in this: practice what you are. By virtue of being marired, you are one. You are not two people, but two parts of one unit. Jesus said, "Wherefore they are no more twain but one flesh." You are one to the extent that you go under one name: "Mr. and Mrs. John Doe". In the sight of the law, you are one. In the sight of society, you are one. In the sight of God, you are one. Then you are one. Since you are one body, you must also be one mind and one heart. This oneness will then

enable you to communicate, converse, and confide in each other. Then you will have a good marriage. And a good marriage is essential to having a good life.

THE PATTERN OF CHRISTIAN MARRIAGE

Edward W. Stimson, Dundee Presbyterian Church, Omaha, Nebraska

For the husband is head of the wife as Christ is the head of the church, his body, and is himself its Savior. Ephesians 5:23

What shall we say is the ideal Christian pattern in the marriage relationship of husband and wife? What sort of interpersonal relations should they aim at in their marriage?

We may be somewhat taken aback when we read the counsel of St. Paul in the fifth chapter of Ephesians. Many would today protest to such a teaching. This would be especially true in America. In Japan wives are still required to be submissive and obedient to their husbands. When they walk down the street the lord and master walks ahead and the wife trundles along humbly a few paces behind and carry any packages that need to be lugged. Japanese girls are still trained to be meek, modest and recessive in their attitude toward men to enhance t h e i r marriageability. They wait upon their husbands hand and foot, and defer to his opinion. Many of our American service men have liked this very much and have preferred Japanese women as their brides. Some have come home and have t r i e d to convince American wives they should behave in the same manner with frustrating and sometimes disastrous consequences. Not that the influences of modernity have not reached Japan. The pattern is changing some, even in Japan. But in America, w h e r e the campaign for women's rights has been carried on for so long and with such success, and where the ideal of democratic equality is largely taken for granted, the battle of the sexes has progressed to a point where it is a dangerous thing for anyone to make a public utterance in unqualified agreement with the teaching of the New Testament. Usually it is assumed that the ideal pattern for the relation of the sexes in marriage would be complete equality and mutuality. In our secular society it is claimed that this is the democratic point of view. In religious circles it is claimed also that this is the Christian point of view; that reverence for personality requires that every person be treated with equal respect; that in Christ there is neither male nor female; that the dominance of one sex over the other, wherever it exists, is an outworn hangover from ancient, less Christian d a y s, and that the perfection of Christian love calls for a mutuality in the marriage relationship in the home in which neither partner is any way superior to the other. Theoretically we cannot deny the attractiveness of this ideal and its conformity with ultimate Christian ethical principles.

I

On this premise, what should we do then with Paul's teaching that the husband is the head of the wife as Christ is the head of the Church? We should have to say that Paul's code was not of eternal and universal application, but was related to the temporary sociological situation of his time in which the p r i n c i p l e of authority was unquestionably accepted. Certainly we have to take this position with regard to a n o t h e r authoritarian relationship in a later parallel passage in the same book of Ephesians (6:5) which reads, "Slaves, be obedient to those who are your earthly masters, with fear and trembling, in singleness of heart, as to

Christ." Obviously Paul was not yet aware of what the Christian gospel of love would in time do to change the institution of slavery, and likewise, it may be argued, he was not fully aware of what it would do to the institution of marriage.

Thus, it has often been said that Paul's ideas about the subjection of wives to husbands must be discarded today, like some of his other injunctions that revealed his prejudice against women, such as their having to wear hats in church and not being allowed to speak in church meetings! In this case it could be alleged that Paul dragged in the analogy of the relationship of Christ to the Church further to fortify his prejudice, when actually analogies do not prove anything. In particular this analogy does not fit, as Paul himself should have known when he said, "For the husband is head of the wife as Christ is head of the Church, his body, and is himself its Savior." Certainly the husband is not the savior of his wife. In our experience and b e l i e f no human being is the savior of any other, and when it comes to winning one another to Christ the wife is more frequently the one who wins her husband. This was true even in New Testament times, as a parallel passage in Peter's first Epistle shows: "Likewise you wives, be submissive to your h u s b a n d s so that some, though they do not obey the word, may be won without a word by the behavior of their wives when they see your reverent and chaste behavior."

II

What then shall be our conclusion about this specific New Testament teaching in the Epistles? At the risk of scorn and opposition from many of my modern friends and fellow-Christians I wish to i n v i t e your further attention to what Paul actually said.

First, note the opening sentence of the paragraph: "Be subject to one another out of reverence for Christ." The controlling principle is Christian love, reverence for all personality which calls for a mutual subordination of both husband and wife to the other's welfare and interests. For Jesus Christ himself whom we revere above all was servants of all. Being imitators of God, as His beloved children, and walking in love as Christ loved us and gave himself up for us in sacrificial devotion, as husbands and wives we should be subject to one another out of reverence for Christ. So Paul calls for mutual subordination of selfishness in regard for each other in marriage.

III

Nevertheless such are the inherent differences between men and women biologically and psychologically, and such are the differences of function of men and women in the home and in society, even in modern American society, that a complete equality can hardly be set up as the normal pattern.

Let us be specific. Wives, as bearing and nursing mothers, are best suited to the early care of little children and are of necessity to be dismissed from a career outside the home during the ten years or so when they should be bringing into the world and caring for a normal family of three or more children. Therefore, the normal family should not depend p r i m a r i l y upon the wife as the dominant or e q u a l breadwinner. Normally, the husband should be the competent and responsible person to enter into the competitive economic world and be the main breadwinner. The economic welfare of the family should depend primarily upon maintaining his competence.

In this case the wife must adjust herself to where he must go to pursue his vocation. He must decide, in the last analysis, considering her wishes to a degree of course, where he will work. Many a modern marriage has been wrecked by unwillingness on the part of the wife to accept the sacrifices involved in a husband's choice

of a profession or job, and its geographical location. Frankly I tell every couple I marry that the wife must be willing to go where her husband's job takes him, to Timbuctu if necessary, and not to complain. It is not equal, but it can't be. If she wants security from his earning capacity and success, then she has to promote that success, and not be a hindrance to it.

I will go further. For a man to keep his self-confidence amid the competition of modern life he needs the backing and support of his wife's belief in him, and not the nerve-exhausting depletion of his self-confidence by the psychological competition of his wife at home. If she is always trying to prove she is his equal, by trying to earn as much as he does, or by using other psychological means to whittle him down, she is killing the goose that lays the golden eggs. It is her business to build him up, to make him more adequate to go out and face the world. So "let the wife see that she respects her husband.'

Why Try To Prove It?

The difficulty is that wives who insist upon proving their equality can seldom be objective and balanced in gauging where the equal line is. In our society the result has been too many dominant wives, with resulting Momisim in famiiles, the dominant mother so ruling the family that the children, especially the boys, grow up spineless and inadequate. Considering the welfare of the whole family, it remains still that it is better for wives to respect and defer to their husbands, and adopt the meeker role.

Of course this assumes the other teaching of our passage, that husbands will not take selfish advantage of the leadership accorded them, but love their wives as Christ loved the Church and gave himself up for her. The two must become one in love, the husband loving his wife as himself.

So we had better take a second look at this New Testament pattern of Christian marriage. Modern democratic idealism to the contrary notwithstanding, there are realistic facts of our biological, psychological and sociological human nature, as we are male and female, that decree that while Christian husbands and wives are mutually subject to one another, still the husband should normally be head of the wife, somewhat as Christ is head of the church!

WISE AND FOOLISH MOTHERS

Nenien C. McPherson, Jr., Grace Methodist Church, Dayton, Ohio

Scripture: Mark 3:31-35

An elderly Virginia farmer, almost blind, asked the boy working for him to read the Bible to him at night after supper. One night the boy read: "Then shall the kingdom of heaven be likened unto ten Virginians . . . And five of them were wise, and five were foolish." The old man stopped the boy and asked him to read it again, then he remarked: "I never knew there were any foolish Virginians, but if the Bible says so, I guess there are some."

Reading the title of today's sermon, like the old Virginian, many of you doubtless have been saying: "I know wise mothers, lots of them, but are there any foolish ones?"

It is easy to pay tribute to motherhood and our own mothers. Their bodies protected us until we were strong enough to breathe for ourselves and to live in this atmosphere and under these conditions. They continued to throw around us affection and security. They planted with-

in us high ideals and dreamed for us great dreams and inspired us with high expectations. It is easy also for the valid sentiment we experience concerning our mothers to sink into sentimentality it is easy for commercial interests to exploit our deep sense of appreciation of our mothers and what they mean to us.

The woman who proposed the observance of a special day for mothers lived to see the day exploited by selfish interests without regard to her original intention. It is this fact which has caused the National Council of the Churches of Christ to rename this day: "The Festival of the Christian Home."

We should avoid two extremes: There are those who idealize mothers into some kind of angelic beings, incapable of wrong, always sacrificing themselves for their children, never selfish, no longer human—especially in the eyes of their sons. Such individuals, especially men, think mother's way is always the best in running a house or baking a pie and this very attitude makes it difficult for their own marriages to be a complete success. Some mothers adopt this mission in such a way that their thoughts are all for their children to the neglect of their husbands; such sacrifices on the part of mothers contribute to the disintegration of their own marriages and fail to inspire their children with the hope of a marriage wherein husband and wife put their relationship above all others, as it should be.

The other extreme is to make motherhood the greatest social blunder of nature and mothers responsible for all the adjustment problems of their children. Advocates of this point of view would be in agreement with the philosopher Plato that children should be reared without parents. Philip Wylie shocked us all a few years ago in his book, Generation of Vipers, when he became almost vindictive in his denunciation of "Moms" and the "Mom-cult." It is true that three million men were lost to the military services during World War II because of psychoneurotic difficulties — 1,800,000 were rejected for the services, 500,000 attempted to avoid the draft, and 600,000 were discharged on this basis. Some would hold "Moms" responsible for this result.

"Moms" are women who have children and who satisfy their own emotional needs by making their children dependent upon them; "mothers" put the emotional maturity and independence of their children above their own desires and welfare.

Dr. Edward A. Strecker of the University of Pennsylvania Medical School reminds us: "Weaning is as much a part of motherhood as nursing. Taking away from a child is as important as giving to it. Rejecting and emancipating a child are as significant as clinging to it. . . . The adult who as a child was never taught to share and give and concede or to think and act independently can almost never learn to do so later in life. There is a tragic finality about childhood. Unfortunately, the vast majority of men and women are made or broken before the first ten years of their lives have been completed."

The same conviction is presented in one of Dorothy Dix's columns. A "Bewildered Mother" had written for advice on how to be a good mother; she did not want her children to grow up to be "brats" and she was frightened by "the hordes of undisciplined, spoiled children" all about her. Dorothy Dix described the ideal mother in these words: "The ideal mother should be a woman who has the wisdom of Solomon, the patience of Job, the disciplinary talents of a top sergeant, the clairvoyance of a mindreader, a funnybone that is always in working order and a heart that is sloshing over with mother love." She does "not become afflicted with the mother-astigmatism that makes her see her children as little godlings before

whom a mere mother and father must prostrate themselves in childworship. No, a good mother keeps her sanity and she doesn't cherish any illusion that she can rear her children to be brats and that they will grow up into fine, altruistic men and women."

Mothers are neither angels nor demons, neither all wise nor altogether foolish; they are perhaps a little of both, but they have a great opportunity and responsibility and what the new generation is to be lies in their hands.

I

The first mark of a wise mother is to understand her children and to begin at their birth to help them to achieve inner self-control and independence. No person can afford to take responsibility for the life of another, not even a mother. Jesus' mother and brothers were a m o n g those who did not understand him and his conception of his missions as the Messiah. It was not only the scribes and the officials who thought him out of his mind but his mother and brothers came apparently to take him home because they shared this belief.

Wise modern mothers understand the necessity of developing mature, independent sons and daughters but are inclined to delay in turning responsibility over to their children and in allowing them to make decisions for themselves. The question is: when to set them free? how rapidly should they be encouraged to face issues and make choices, not without counsel from parents but with an increasing degree of freedom? The G e r m a n philosopher Hegel once said the purpose of a family is to destory itself. That sounds cruel but it is sound. He meant that parents have succeeded as parents to the extent that they have helped their children to become independent in their judgment, to make choices, even when they are certain to make mistakes, but to learn from these mistakes and develop the ability to decide for themselves. The goal is children that are no longer dependent upon their parents. How rapidly to bring children to maturity is not an easy question to answer. It is well to remember, however, that in most primitive tribes the boys, at least, are initiated into the adult groups at about twelve or thirteen years of age, about the time that most Christian churches believe children are ready for full membership.

II

Foolish mothers keep their children dependent. They may not always be conscious of the fact that this is their purpose, but they do nevertheless. It gives mothers especially a sense of emotional security. Unfortunately, the domination of a mother may not even end with her death.

Wise mothers know that risks must be taken. They are certain that their children can never develop a judgment of their own without making choices and running the risk of making mistakes. It is a wise parent who can stand by while a child, young or old, makes a decision, without trying to determine it. It r e q u i r e s patience and understanding but it is worth it in terms of the character formed in the child.

A wise mother knows that most of the time it is not wise to live with her married children. It is only possible where the mother has enough wisdom to take second place and not try to assist the couple too much, especially in rearing their own children.

III

A wise mother will transfer dependence upon herself to trust in God, from whom she finds strength and guidance. Above love for mother and loyalty to mother, every child must be encouraged to place love for and loyalty to God and his kingdom of righteousness. It seems a harsh saying of Jesus, but it involved true insight: "And a crowd was sitting about him; and they said to him, 'Your mother and your brothers are outside, a s k i n g for you.' And he

answered, 'Who are my mother and my brothers?' And looking around on those who sat about him, he said, 'Here are my mother and my brothers! Whoever does the will of God is my brother, and sister, and mother.'" (Mark 3:32-35)

Jesus placed loyalty to God and his kingdom above every other loyalty—that to country and family; not even love for his mother could be placed above what he knew God wanted him to do. That should be the ideal of every parent.

Children must be taught to think and act independently, to give their final loyalty to truth and right, even if sometimes it goes contrary to their mother's teachings. We should love our mothers but be objective about them.

IV

A wise mother stresses the privileges of motherhood, not its rights. One of the most dangerous tendencies of our day is an overconcern with our rights, while we are inclined to forget our duties and responsibilities. We think first of ourselves, what we want and what we feel we ought to have. A wise mother takes joy in children who have grown up to maturity and the ability, therefore, to be real persons in their own right. This is the highest compliment they can pay her.

Children will always want to pay homage to mother and show their appreciation by attaining maturity and sharing their mother's faith in a God who is like Christ. A wise mother will think less of what her children owe her and more of the graciousness of God in entrusting her with the high privilege of guiding those he has given to independent maturity. Seeing her children standing tall, with the "apron string" completely broken, she will know she has done her task well.

BOOKS FOR PULPIT PREACHING

from page 2

Thirty Years with the Silent Billion is Frank C. Laubach's story of his adventuring in literacy. This book, which is an enlargement upon and an updating of his **The Silent Billion Speak,** is an amazing testimony to the concern of one man and his associates regarding the half of the human race who are unable to read and write and of the gigantic strides being made by Christians and others to respond to this need. Dr. Laubach's story, his travels, experiences, and accomplishments, ought to be known to all who are literate. (Fleming H. Revell, 383 pp., $3.95)

Thanks Be to God by Robert N. Rodenmayer of the Church Divinity School of the Pacific is an exposition and commentary with devotional interpretation of the individual phrases of the prayer of general thanksgiving in **The Book of Common Prayer** and highlighting the central emphasis of thanksgiving in Christian life. (Harper & Brothers, 126 pp., $2.50)

Point of Glad Return with the subtitle, "Confronting Christ in Your Life," is a remarkably persuasive book on common problems which may be met with an uncommon assurance of overcoming and achievement. Part I deals with problems over which we have a measure of control: emptiness, boredom, loneliness, and fear, among others. Part II is concerned with success: ambition, laughter, and health. The emphases of Part III center in problems over which we normally have no control: pain, illness, sorrow, and dying. Lance Webb, the author, draws generously from a wide-ranging experience and from new and older books to delineate Christ's answers for human need. (Abingdon Press, 224 pp., $3.50)

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BEAT OR BEST?

Michael Daves, First Methodist Church, Addison, Texas

Scripture: I Kings 19:1-11

We have almost more "generations" than we have people! No longer satisfied with the designations of "older" and "younger" g e n e r a t i o n s, the twentieth century has invented a corps of new terms—"the Lost Generation," to name the pessimistic post-World War I writers; "the Silent Generation," referring to the youngsters; and "the Beat Generation" a group of young "intellectuals" who have rebelled against the world and have embraced Zen Buddhism.

To borrow the terminology of "Time" magazine, these "intellectuals" are quite "zensational," or "zenseless," depending upon your point of view. Although their ultimate goal cannot be expressed in words, they have imported a whole new vocabulary. "Void," "satori" and "koan" are common in their speech. Perhaps more familiar would be the new inferences they have drawn from "crazy," "man" and "gone." The men grow beards, wear blue jeans and sandles. The women are clad in non-conformist styles, perhaps the short skirt, black stockings and black spike heels of one London "beatnik." Much of their time is spent in dingy coffee houses, or in trains, speeding across the country. T h e i r raison d'etre is to achieve 'satori," or enlightenment, which is analagous to Christian conversion. Artistic by nature, they compose abstract poetry and write glowing reviews of each other's work.

I

"Beatniks" are not so novel as they would like to believe. T h e y hold much in common with "the L o s t Generation" of the Twenties. With their hopes smashed on the rocks of reality, their d r e a m s turned into nightmares, their faith torn from its foundations, "the Lost Generation" sought an escape. John W. Aldridge desribed them: "As spectators, guests of the war by courtesy of the management, they were i n f e c t e d with irresponsibility, thrilled at second hand danger, held to a pitch of excitement that made their old lives seem impossibily dull and tiresome . . . If the war hurt them . . . they became numb and stopped thinking and believing. It was not their war any more. If love died they stopped believing in love too and began believing in sex. If everything collapsed and they were left with nothing, that too was all right. They began believing in nothing."

So it is with "The Beat Generation." They wash their hands of the world and its problems, believe in a "Void" and retreat into nirvana. To "the Beat Generation" activity is useless. The individual cannot change the course of history. All is in the hands of fate. It's a kind of "you're-beat-before-you-start" philosophy.

The powerful prophet Elijah was once in a "beat" mood. He had come down from a mountain top experience on Carmel. He had stood against the 450 priests of Baal and challenged them to follow the Lord God, instead of Baal. He had been victorious, but his victory soon turned into defeat. Jezebel threatened his life, and he fled in fear. He was depressed and dejected. Lying beneath a juniper tree, he asked the Lord to take away his life. "It is enough; now, O Lord,

take away my life; for I am no better than my fathers." Then he slept under a broom tree. Finally he sought refuge in a cave. One might say he had a "cave complex." The close quarters were a symbol of his imprisoned spirit. The wind was out of his sails. The fire was gone from his heart. As the "beatniks" might say, he was "real gone." And the Lord asked him, "What are you doing here?" And then God said, "Go forth." That is God's word for "the Beat Generation." "Go forth!"

Everyone has his dog days, times in which he is content to be a cave dweller or to become anonymous in a coffee house and let the rest of the world go by. But some make this defeatism a philosophy of life. Belief in the uselessness of good action is by no means limited to Zen Buddhism. There are many unknowing members of "the Beat Generation," who by their inaction declare themselves to be dying of the disease of despair. Inactivity born of despair is perhaps the greatest sickness of our age, extending to all of life. "Why vote?" asks the average citizen. "It won't make any difference." "Why give money to underdeveloped areas? All they will do is squander it." "Why negotiate with the Russians? There's no hope for peace." "Why be honest? The dishonest are more respected." Beat Generation thinking is more common than some would like to admit.

Such belief in the uselessness of constructive activity is the bleak alternative to faith. When the lamp of faith is blown out, there is darkness indeed. For without faith in a good God whose righteousness will ultimately triumph and without faith in the ability of man to change the course of history, life is a blind alley. It becomes useless to act. Without faith, the cards are stacked and the dice are loaded, if you will excuse the expression. In such a hamstrung world, only fools would play the game.

One of the tragedies of the postwar period was the suicide of John G. Winant, one of our outstanding diplomats in Britain. After his death, a "Manchester Guardian" editorial commented: "It is a sad commentary on our postwar world that John Winant could not bear to live in it." But it was an equally sad commentary on John Winant that he could not bear to live in the postwar world. We must live and work in the world as it is, with faith that our labors will help make the world into what it should be. This is the Christian's faith. Without it, there is "void."

II

Christianity at its best has always been a religion of action. Mark pictures Jesus as a Doer, a Man of Action who healed the sick, helped the needy, comforted the sorrowing and strengthened the weak. Jesus announced his mission in terms of action: "The Spirit of the Lord is upon me because He hath annointed me to preach good news to the poor; to proclaim release to the captives; to set at liberty those who are oppressed." When the church is true to the mission of its Master, it seeks to relieve and eliminate the world's pain and poverty.

Of course, "beatniks" can find many skeletons in the church's closet. We are the first to admit this. In many important areas, our religion seems to be as inactive and as insensitive as Zen Buddhism. Often we are silent on social and economic justice and prattle pious platitudes designed to bypass the issues. Many times the church identifies the "will of God" with the status quo, and reflects the imperfect society around it. The church on many occassions has joined Elijah in a cave. But there is a difference between the inactivity of our religion and the inactivity of Zen. When Christianity fails to act in love, it is not the fault of our philosophy or our Lord. It is our fault as followers. When Zen and "the Beat Generation" fail to act in love, it is the fault

of their philosophy.

Dr. D. T. Suzuki, the leading Zen philosopher in the United States, finds the fundamental difference between Christianity and Zen symbolized in the sitting Buddha and the Christ on the cross. Although his interpretation may be artificial, it goes a long way in helping us to contrast the two religions. To Suzuki, the verticality of Christ on the cross suggests "action, motion, and aspiration," while the horizontality of the lying Buddha "makes us think of peace and satisfaction or contentment." Christianity is an active religion, while Zen is passive.

The enlightenment which "the Beat Generation" seeks cannot be found apart from envolvement. Enlightenment comes from service. How can one save his life? Jesus answers, "by losing it." "Beatniks" do not contribute to relieving the world's suffering. They play bass fiddles while the world burns. They hid in coffee houses while they should be carrying crosses.

III

The world has enough people who are peaceful and satisfied and content. We need active people, "bestniks," not "beatniks"! The world is crying for the Best Generation who will take the demands of the Gospel seriously and express its message in terms of love and service. Christianity must shoulder part of the blame for the popularity of Zen. "Beatniks" deserted the churches in large numbers because they did not find a challenging program or members possessed by faith. An essay written by an anonymous Princeton senior expresses the problem many rebels must feel: "If the so-called Christians around me would stick to their professed principles, then I would trust them. But they don't. Christians often seem to ignore the Golden Rule unless they don't know the other person to some degree, and even then they don't rigorously stick to it. Their sexual morality is a farce; and business ethics, except in one or two closely knit professions, have to be codified into law. When Christians act like Christians, then more will be inspired to a part of the Best Generation instead of "the Beat Generation."

God works through us for the consumation of his purposes. He does not jump into human affairs like "superman" to save us from the results of our folly. There is still a chance if we work with God. It's useless to act in the spirit of love? you say. No, it's useless to do anything else. If you had told John Wesley it was useless to preach the Gospel, he would have though you badly in need of "salvation." And you would have been .Once an old Cornish Methodist was asked, "How do you explain the morality and goodness of the people in this neighborhood?" His reply was, "A man named Wesley passed this way." Suppose Wesley had been content to be content and sat with his hands folded? England would have fallen from within.

There is only a letter's difference between the words "beat" and "best," but there is a world of difference in meaning. "The Beat Generation" are escapists; the Best Generation stands up to life. "Beatniks" ignore the problem exists; "bestniks" bear burdens. "Beatniks" are ego-centered; "bestniks" are God-centered.

One afternoon the great Far Eastern Christian Sadhu Sundar Singh was climbing a mountain road in Tibet. With him travelled a Buddhist monk. The two travelers were aware a storm was arising and that they must reach a certain monastery before dark or die. Some distance along the narrow path, they saw a man lying a few yards below the trail. He had apparently slipped and was lying unconscious in the snow.

"It is my belief," said the Buddhist monk, "that here we see Karma. This is the work of Fate. This man's doom is to die here while I press on to my goal."

But the Christian answered, "It is my belief to go to my brother's aid."

So the Buddhist hurried on his way, while Sadhu rescued the unfortunate man. An hour later, he came upon the Buddhist monk huddled in the snow. He had frozen to death. But Sadhu was alive because he had been warmed by the extra exercise in carrying an injured brother on his back.

This is a parable of service. The only way we will save ourselves and our world is through service. Away with doubt and despair, Beat Generation! Rise up and face the day! God is alive and wanting to work through you. As he called Elijah from the cave of despair, so he calls you. "Go forth!" The choice is yours. Which will it be? Beat or best?

ANGRY YOUNG MEN

Frank H. Epp, The Abundant Life, Altona, Manitoba

> And the spirit of God came mightily upon Saul, when he heard these words and his anger was greatly kindled. (I Samuel 11:6)

In 1957 there were about 155 million young people in the higher schools of Red China. The stimulation of the schools caused many to start thinking for themselves, and they got fed up with the way things were going.

In order to keep these angry young men under control, the government of Red China sent three million of them to work on collective farms. This was a disciplinary measure for the purpose of subduing their angry spirits.

There are many angry young men in the world today, angry men like the freedom hungry teen-agers of Hungary, the disciplined Castros of Cuba, the stubborn beatniks of America, the frustrated artists of rock 'n roll.

I

A North American father received this letter from his son, who was attending college: "Dad, why should I dig into history and literature, why should I study sciences and sociology, when it looks as if I will be pulled into the army to spend the most important years of my life in war?

"The fellows here are discouraged —there doesn't seem to be much chance for a normal life for us. Some of the fellows are saying, 'Why try to do our best, when the whole world is going to hell?'"

The western college youth is only one of many who are reacting against what they see to be meaninglessness, hopelessness, and lack of purpose in today's world.

This reaction of an angry generation has found its symbol in the Beatnik generation, which has its headquarters in San Francisco. Here the moral and cultural rebels of the twentieth century congregate and concentrate to find happiness and security in a world of their own.

The Beatnik has become a continent-wide symbol of the attitudes and frustrations of North American youth. They have reacted against races taboos, against Madison avenue materialism, against religious formalism, and against prevailing cultural and moral norms.

With the Beatniks, membership is open to all, who dig everything. Their motto is "I don't know, I don't care and it doesn't make any difference." Their hymns are jazz. They pray for salvation from everything, from this present evil world and from life itself.

The Beatnik reaction of life is a negative reaction. There is also a positive reaction, positive in the sense that it represents at least some idealism, even though this idealism is sub-

Christian in its standards. Both reactions, however, produce a n g r y young men.

The negative reaction is a selfish, destructive, irresponsible anger and rebellion which in the end is naught but nihilism.

The positive reaction is a creative purposeful, forward-looking, righteous anger and indignation, which God uses to build a better world.

We find the more positive reaction on cultural, educational, political, and religious levels.

When Dr. Hilda Neatby several years ago produced "So Little for the Mind," it was an indignant rebellion on the educational level.

When Jim Lorimer protested that the rock 'n roll fare being offered to teen-agers by certain radio stations was a false appraisal of the tastes of youth, he was an angry young man on the cultural level.

When Stan Roberts, the young MLA for a Manitoba constituency, started rebuilding his fast-failing and weakening party, he quickly became a possible candidate for the party-leadership and an angry young man on the politicial level.

Likewise, the spirit of God came upon Saul, young and energetic first king of Israel, "and his anger was greatly kindled" (1 Sam. 11:6), to correct corruption in Israel.

There have always been a n g r y young men on the religious level: Moses, who coming down from the Mountain, saw the golden calf and dancing and his "anger burned hot" (Exodus 32:19); John the Baptist, when he prophesied against Herod for his adultery (Lu. 3:19-20); the Reformers of the sixteenth century, when they were finished with a dead religion.

The angry reaction of youth today the world over holds potential for either good or evil God wants to use it for good.

II

As youth reacts in rebellion, the elders begin to ask, why it is? It is difficult for the home, for the school, for church, and for the state to understand why it is that youth is not conforming and obedient.

Before we can help youth or use the potential of the rebellion for their own salvation and for good in the world, we must understand the nature of their anger.

First, young people are reactionary and rebellious by nature. There is nothing new about that. It always was so. The spirit of youth is restless. Today, the world over, in every political and religious, situation, there are two main expressions to this restlessness. There is on the one hand a spirit of total rejection of all that is. This is countered on the other hand, by a fervent search for values and the affirmation of new or old values.

Secondly, this spirit of rebellion today is accentuated by the conditions in society. Stephen maintains that in England the welfare state produced the angry young men.

After many generations, the young people from under-dog families suddenly had the opportunity to go to school. The university environment made them angry with conditions as they were, and they decided to do something about them.

The Beatniks of America are produced by the culturally starved and morally rotten culture of our continent. The free thinkers of Hungary, Poland, Russia, and Red China are produced by the regimentation and intellectual enslavement of Communism.

What occurred in Hungary was unique in modern history, a spontaneous countrywide revolution that took place without leaders. At its height young Hungarian teen-agers tore with their bare hands at Soviet tanks.

Then also, the cause for the rebellion is seen in the disillusionment of youth. Utopia did not come after the war. The compulsory draft continued even during peace-time. Life

was meaningless in spite of all luxuries and gadgets of the scientific century.

Former gods and institutions are failing. The church, the state, the school, Wall street, have failed in providing the challenge for the youth of today to match the twentieth century dilemmas and problems.

The gods of democracy and capitalism on the one hand, and the gods of totalitarianism and communism on the other hand, did not provide the security which youth needs to live with and by.

Finally, the cause must be seen in the selfish spirit of man. Of selfishness youth has its fair share. Unless things go his way, he reacts in ways positive and ways negative.

That is why basically the answer to the rebellious spirit of youth is Christ, as it was also in the case of impulsive and impetuous Peter.

Jesus explained Peter's rebellion and the need growing out of the rebellion "Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail; and w h e n thou art converted, strengthen the brethren" (Luke 22:31-32).

III

We must always remember that basically the restless spirit of youth habors tremendous potential for good. The energy and enthusiasm are gifts. The exercise of these gifts is characteristic of youth. We need more such exercise today.

A university professor has said that he has at times wished that at least one member of his class would stand up and declare loudly, "I hate T. S. Eliot!"

What he meant was that he was looking for some evidence of life and commitment on the part of youth. Even though we have noted many angry young men, there are many more of their number who are passive and undisutrbed, in spite of the fact that the world is moving constantly on the brink.

Today's youth has also been described as "indifferent young kids lying in the baby crib." They will enlist in a cause if they are forced to; they will volunteer only if there is compulsion; they will respond only if they are asked and pressured.

We must remember that the masses of youth are silent and careful, uncommitted and conformist.

Norris Merchant decries this fact and wishes for more angry men. He says of North America, "The political zealots and religious crusaders have vanished from the scene . . . there is a hatred of communism with no ideology to counter it, a tendency to conservatism with no tradition to nurture it, an acquiescene in a general diffuse Christianity, with little piety to warm it and no prophetic zeal to wake it up. There is no moral urge to revolt."

It all adds up to this: that the home, the school, the church, and the community should be grateful for its restless youth. That is the sign of life. There is a spirit of hope. Unless the Spirit of God kindles in youth today, as it did in Saul, righteous indignation, to repent, reform, revive and correct, there is no hope for the world. A world without restless youth has no tomorrow.

It also points up to the fact that no institution is perfect. If young people are restless, then the world itself is challenged to examine its institutions, its traditions, it values to see if they are false and hypocritical.

The restless young people in Communist countries today are the West's greatest hope for retaining m o r a l leadership in the world. Likewise her own rebellious youth are her own hope for renewal and survival within. So also, the cause of Christ has no better warriors, no greater crusaders, than the live-wire, impulsive youth, who place all their energies under his Lordship.

The fact remains that Paul and Pe-

ter were the heroes of the first century. Martin Luther and Menno Simons were the reformers of the sixteenth century. So in the restless hearts of youths in the twentieth century lies the hope and help for our day.

IV

In the hearts of youth today there is a search for real life, a real hope, a real purpose. We see it on one side with the Beatniks who reject all that is and was. We see it on the other side in a drive for an ultimate reality for which young people are willing to lay down their lives.

This challenges the h o m e, the church, the school, and the state to be done with making secondary things primary, to be done with hypocrisy, to be done with using false means to attain good ends, to be done with artificiality and false fronts. Youth wants a realism which is idealism. This also challenges the h e a r t of youth. Young people, let's face our rebellion squarely. Let's consider ultimate consequences and eternal possibilities.

Our answer lies in one Lord, to whom we give undivided allegiance and loyalty. The one we recommend is Christ. When he takes possession of the heart, he cleanses purifies, saves, directs, and enlists for the greatest cause: the redemption of every man, the whole man, and the whole world.

Our answer lies in his Kingdom. Here our craving for reality, for mission, for a universalism and internationalism, for brotherhood is fulfilled. Earthly kingdoms come and go. God's Kingdom in Christ goes on forever. Here is the greatest cause. Here lies the greatest security and satisfaction.

The answer for our rebellion lies, finally, in God's law. The legal systems of the world, the moral codes of the church, the traditions of society have become so confusing, so contradictory, so lacking in sense and justice.

In Christ, God gives you the ultimate law and ethic, "Love!" (Luke 10:27-28). In abandoning and surrender of self to God and one's fellow men lies fulfillment. If you must rebel, rebel against the selfish spirit, and find salvation for yourself and for the world in Jesus Christ, who himself redeemed the world by love.

THY KINGDOM ON EARTH

John H. Townsend, First Baptist Church, Redlands, California

Scripture: Ephesians 2:13-32

What am I going to do with my life?

Thoughtful young people are asking this question. Thoughtful older people are faced with a similar query: have I done with my life as I ought to have done? For the Christian both questions are better asked in words like these: how does my life contribute to the Kingdom of God on earth?

We pray together, "Thy Kingdom come, Thy will be done on earth, as it is in Heaven." A serious consideration of our corporate prayer should lead us to ask, how does my life contribute to the Kingdom of God on earth? Young people at the point of decision and all people in hours of reflection can well ask that question.

One is driven back, of course, to a prior question: what is the Kingdom, His Kingdom on earth? In answering this, there surely must be guidance for one's f u t u r e and a means of evaluating one's past. Contributions to the Kingdom can be measured when we know what that Kingdom is.

In the language of symbols, His Kingdom is the broken wall. The Ephesian Letter proclaims the glad

news that the "wall of division" has been "broken down"—or abolished—by Jesus Christ. That wall of division was any man-made barrier separating one person from another. Circles drawn to keep some people out while enclosing others in, have been wiped away. Fences of provincialism have been pushed aside. Lines across which no man dared pass for fear of reprisal by an enemy have been eliminated. These broken walls are symbolic of the Kingdom of God on earth. The Apostle declared, "Christ is our peace, who has made us both one, and has broken down the dividing wall of hostility."

In the days of the stage coach it is told that there were three types of passengers: first class, second class, and third class. Usually, in the dust and heat of travel there were no distinctions between the three classes. It was only when the stage broke down or got stuck that the variations were evident. In the event of trouble, first class passengers could stay in the coach and continue to ride. Second class travelers were allowed to get out and walk. Third class passengers were the ones who got behind the stage and pushed.

We have long been accustomed to such divisions between men, some of course by mutual choice, others by circumstance, but still others by deliberate design and intention. It is these barriers of deliberate intention, growing into walls of hostility, which the New Testament writer declared are broken down by the coming of Jesus Christ. It is not presumptuous to add that where such walls are broken, there His Kingdom has opportunity to rise.

I

In our day one of those walls that needs to be broken down relates to race. For nearly eighteen centuries the church knew little racial discrimination within its life. Liston Pope of Yale Divinity School reminds us that it was not until white men began to overrun the world that new divisions among men by races came to pass. Not until the nineteenth century did elaborate justification of racial differences begin to appear. In many places, the church—for whom the symbol of the broken wall should have greatest meaning—began to put up walls. The agony of that action is with us today. But "Christ is our peace," said the Apostle, "He has made us both one and has broken down the middle wall of partition between us." He who would break this wall in our day of a certainty is contributing to God's Kingdom on earth.

During his college days, Martin Luther King had no idea what would result the first time he read a book about Ghandi. The more he read, the more convinced he became that nonviolent resistence was the most Christian way to meet injustice and the power of prejudice. As Ghandi had led India to use nonviolent resistance to free his country from British domination, so Martin Luther King used this method in Montgomery, Alabama, to free fifty thousand Negroes from injustices of bus segregation. Dr. King is one for whom the broken wall has special meaning.

Dr. Benjamin Mays, President of Morehouse College, writes that "it is hardly an exaggeration to say that one of the most disturbing and perhaps the most baffling problem confronting mankind today is the problem of race." He goes on to observe, "It is probably easier to be a Christian in any other area of life than it is in the area of race. Here the practice of the Christian religion seems to break down most completely."

It is not the practice of our Christian religion which must break down. Instead, the dividing wall of race and color must break down.

What am I going to do with my life? If you are asking that question, here is a challenge great enough for the best that is in you. Citizens of God's Kingdom on earth are those who bear witness to this broken wall.

II

There is another wall in human experience. It looks quite harmless but in reality is a formidable barrier against the Kingdom of God. I am speaking of the wall of indifference.

When remodeling a building, one of the first questions a contractor asks is whether or not this wall or that wall is a supporting wall; if so, what does it support, and can it be eliminated? The wall of indifference, a common feature in the architecture of modern society, supports precisely nothing. That is its problem. It deserves only to be eliminated.

Yet "indifference" is a word not to be found in Christian vocabulary. Over and over again the Biblical imperatives sound like this: "Choose you this day whom you will serve"; Come, follow me"; "Believe on the Lord Jesus Christ and you shall be saved"; "Repent, the Kingdom of God is at hand." An attitude of indifference when confronted with the Gospel message is an impossibility for the Christian.

Are you an elected officer of the church? Have you been asked to serve in some special capacity? Do you teach a class or provide a program for others? Are you responsible for calling, for welcoming new members, for assisting in worship? If any of these or similar tasks are yours, count them a privilege and serve without hesitation, lest the walls of indifference rise up around you.

It is no accident that Christian students chose as the theme for their recent retreat the single word, "React." "React" has a double meaning. In the first place it is an acrostic, each letter standing for another word, so that the theme becomes, "Rediscovering Evangelism in the Academic Community Today." The second meaning is the full import of the word itself: react, respond, make moves, shake off indifference.

When the admonition comes to break down walls of indifference, we are not counseling a fictitious activity, a Don Quixote task. Far from it! We are pressing for a manifestation of the Kingdom of God on earth. One symbol of that Kingdom is the broken wall of indifference.

III

Yet to be recognized is another wall, the wall of hostility itself, a wall which separates nations and peoples in a crazy labyrinth the world around. Commentators speak of the rising, sometimes threatening tides of Asian or African nationalism. America, too, knows a nationalism, a pride in herself, that is as real as those just named. The same is true of Russia and of other countries. The tragedy is that this justifiable feeling of identification becomes an ominous wall of division, separating man from his neighbor. So we live, hardly at peace, distrusting those with whom we should be at peace, for Christ has made us both one.

Kagawa, the great Japanese Christian, was showing a visitor a school for deaf and dumb children near his home. "These youngsters," he said, "have been taught to sing and to speak." Then, reflecting for a moment he added, "Similarly, we have to teach our children to live at peace, despite their handicap of moral deafness and dumbness."

Morally, Kagawa charged us with being deaf and dumb. Could we but hear and speak aright, we would not tolerate the dividing walls of hostility that encircle our globe.

From the book of Genesis comes a verse with which our young people often conclude their fellowship meetings: "The Lord watch between me and thee when we are absent from one another" (Gen. 31-48). Called "The Mizpah Benediction," this verse has an interesting context. Those of us who use these words as a benediction of peace may be unaware that originally they were breathed in an atmosphere of distrust and suspicion. The Old Testament account from which this verse is taken is the tumultuous story of Jacob and his

uncle, Laban. The two men often were engaged in conflict. At the conclusion of our record concerning their relationships, Laban and Jacob make a covenant with each other, building a mound of stones and a pillar between them which they call Mizpah, or "watchpost."

Hear these words from the thirty-first chapter of Genesis: "Then Laban said to Jacob, 'See this heap and the pillar ,which I have set between you and me. This heap is a witness, and the pillar is a witness, that I will not pass over this heap to you, and you will not pass over this heap and this pillar to me, for harm. The God of Abraham and the God of Norah, the God of their father, judge between us.'" (Gen. 31:51-53).

In other words, calling upon the Lord to watch between these men while they were separated was a means of protecting each one from the anger or harm of the other.

Today we use the Mizpah Benediction, not out of distrust, but out of a desire to invoke the watch-care and blessing of God upon those from whom we are parted. You could say that we have given a Christian meaning to an ancient action. It is with distress, however, that we realize in many quarters of our world today, "mizpah" still means "watchpost" in the Old Testament sense of that term. Pillars have been set between men and nations which say in effect, pass over this point with care. A line through Berlin and a missile base in the Arctic are not far cries from the heap of stones that divided Jacob from Laban, Laban from Jacob.

But "Christ is our peace, who has made us both one, and has broken down the dividing wall of hostility."

The young person, the man or woman, who dedicates his life to the pursuit of peace, will affirm by this high resolve that in Christ no walls of hostility can remain among us. Where these walls crumble, in their place the Kingdom of God can rise. In the language of symbols, His Kingdom is the broken wall.

Inevitably the thoughtful youth or concerned adult finds himself stopping short of the high walls dividing r a c e s , peoples, and nations. The Kingdom, we sense intuitively, does not come with ease. These walls will not yield without resistance. Who am I? What can one person do? Dr. Luther Wesley Smith said of his own call to service, "A need you know, plus a need you can help fill is your call from God." There are crying needs we know about in our world today. By the grace of God and with His guidance, it may be in our hands to help fill these very needs.

Over a cobbler's workbench in a Danish village we are told there hangs a sign. Its simple reminder is this: "A cobbler never knows how far these shoes must go." A Christian never know how far his contribution to God's Kingdom will reach. "A need you know, plus a need you can help fill is your call from God." "Thy Kingdom come, Thy will be done on earth, as it is in Heaven."

COMMANDMENT AND PROMISE

Charles L. Seasholes, First Baptist Church, Dayton, Ohio

The fifth commandment, "Honor Thy Father and Thy Mother," got itself so well obeyed that the time came when it was hardly needed as a commandment at all. Someone has said that a child growing up in a Jewish home would find this commandment as superfluous as "Thou must breathe" or "Thou must eat." Honoring a p a r e n t is eminently characteristic of Jewish p e o p l e through the centuries.

Perhaps one reason why this commandment got itself so well obeyed is that while some other commandments are accompanied by threats or

dire warnings—"I the Lord thy God am a jealous God" or "The Lord will not hold him guiltless who taketh his name in vain"—this one commandment is accompanied by a promise, "That it may go well with thee and that thy days may be long upon the land which the Lord they God giveth thee." Obey this commandment, and you will get along well in life and your life will be long.

I

How can this be? In that day it would be thought that if we established a credit through honoring our parents, the Lord would then give us well being and long life. But we are accustomed to l o o k i n g for consequential relationships and some connection in things. What connection can there be between honoring father and mother and getting along well in life, and living a long life?

For one thing, if you expect to get along well in life, you will have to get along well with people. Some of these people will be in a relationship already established and you will have to get along with them in that relationship. You get a job and you have a boss. He hires you; you do not hire him. You live in a community with established institutions and in a nation with its laws. You may go into the army and the army has sergeants! Sergeants are not chosen by popularity polls. They are there and you have to get along. I hold no brief for regimentation but I'm simply saying that there are certain relationships in life a l r e a d y established, and getting along well in life means getting along well within those relationships. What better way then is there to accept this and to l e a r n how to do it than in your recognizing the established relationship of parents to children?

But the question may be raised as to whether there is no place then for independence or rebellion. There are rebellions and rebellions, and sometimes a rebellion serves no constructive purpose. John Ciardi in the Saturday Review makes a devastating analysis of the Beatniks. He says that while this movement might have represented a real intellectual uprising, it has really spent itself just in "kicks." Moreover, in rebelling against one conformity it has established another one, the conformity of nonconformity—wearing the same kind of clothes, raising identical beards, living in alleys, frequenting dives and being unwilling to do anything considered "square." Ciardi also says that when some representatives of the Beatniks were asked on the radio about the message for the world they claimed they had, the replies given to the world about that message were, one of them, "Chicago is a wose" (rose with a lisp)", a second was "fried shoes" and t h i r d was "me-ow"—a Krazy Kat if there ever was one.

Ciardi's advice to these young people was to spend some time in the library where they would find some really rebellious reading. They could submit themselves to a discipline of what had been well thought and said in the past and they might even have the discipline of sitting s t i l l when holding a book long enough to read it. Morever, when Zen Buddhism is claimed to be the philosophy or religion of this group, they do not undergo the severe discipline of that sect through which the Buddhists claim you can reach a state of holiness where every impulse is a holy impulse, as Christianity has always claimed. Augustine said, "Love God and do as you please." These young people rather make a parody of it and regard everyone of their impulses as holy. What we are saying in this regard is that to be even a productive rebel in today's world involves undergoing some discipline and some respect for what has gone before.

So it does not come so sternly when Emmett Fox says of this commandment, that while you may have a worthy mother, you should honor her for the relationship apart from

the worthiness and so with a father. The commandment lays upon us the obligation to respect the relationship. If there is worth in the persons involved all the better, but the relationship is what should be honored.

II

Someone may ask, "Are you going to leave it there?" No, because the New Testament does not leave it there. The New Testament does two things with this commandment.

In the first place, the New Testament lifts the commandment up into the realm of mutuality. The passages in Ephesians and Colossians lay upon children the obligation to obey their parents and quote the commandment, but then they go over to the other side of the relationship and say to fathers, "Love your children and do not over-correct them." Or in Colossians, "Do not provoke them to wrath lest they become discouraged." There is a mutuality here and while the relationship as such must be respected by children, the parents must give content or worth to that relationship by their own lives and attitudes. If they do not do this, the children will not know what to make of it or what to make of you.

Mutuality also brings this responsibility in the family relationship—we often are still children of l i v i n g parents when we have children of our own. Do you ever find yourself acting toward your own children just the way you resented having your parents act toward you? When you come to this realization, ruefully or laughingly, there is an oportunity for you to exercise mutuality so that a relationship that is estabilshed as such in honor may actually be built upon the respect in the heart.

Some people think that a particular application was intended in this commandment, namely, to adult children in regard to their aged parents. The pagan world practiced neglect of old folks and the Hebrews were to take care of them. This is a family matter and is a l s o a community matter. Someone said that older folks want three things: something to do, somewhere to live, someone to care. How children can take care of their parents is an individual matter and requires understanding and not demandingness on the part of the older people and a real desire to do what is right on the part of the children. Each case is different and no one should judge another. Sometimes the very worthy independence of people makes it difficult to make an arrangement. It is not how circumstances make it necessary for you to take care of them that is the core of the matter. It is that you really care for them in respect and honor. The community rightly takes a responsibility, and it is not a shifting of responsibility from children when the community provides old age pension and better housing for older people.

Someone has said that the Golden Rule in this relationship might read: "Do unto your older parents what you would want your children to do unto you, for they probably will."

III

But the s e c o n d thing the New Testament does about this commandment is to lift it beyond mutuality to a higher reference and relationship, represented in the phrase "in the Lord." This means that this whole relationship is not an absolute but must be kept relative, and relatives must be kept relative. Indeed, Professor Hocking once said that the function of a religious Absolute is to keep relatives relative. Parents then have no absolute right to authority over their children to lord it over them, for the Lord is over both of them. Moreover, children do not have an absolute obligation to obedience, for to take an extreme example, they would not be obligated to obey their parents if the parents wanted them to break some of the other commandments like the commandments against lying, s t e a l i n g and killing. The recognition of the "in the Lord" relationship transcending all other re-

lationships will keep this commandment of honoring parents in its right place.

It has been said that our parents are God to us in early life. But wise parents know that they are not really to be God to us. The wonderful and delightful aspect of this relationship of which there are so many, many instances, is not that our parents are God to us, but that God is God to us because of them and through them.

To honor father and mother, then, is to honor God as they did, the God we have come to know through them. It is to serve the Lord as they did, in your way and day. In this understanding of the relationship, commandment becomes privilege, statute becomes song and the promise is fulfilled that "Goodness and mercy will follow you all the days of your life."

WORTH QUOTING from page 2

town?"

10. Doesn't she ever have any family reunions, home comings or birthday dinners on Sundays?

What's the matter with Mrs. Craig?

* * *

Christianity is meant to be bread for daily use, not cake for special occasions. He that has light thoughts of sin never has great thoughts of God.

* * *

Are you willing to close your book of complaints and to open the book of praise?

To believe that other people are as sincere as you are and to treat them with respect?

To ignore what life owes you and to think about what you owe to life?

To stop looking for friendship and to start being friendly?

To be content with such things as you have and to stop whining for the things you have not?

To enjoy the simple blessing of life and to cease striving for the artificial pleasures of the day?

To forget what you have accomplished and to meditate on what others have done for you?

The Methodist Layman

* * *

It is always well to remember, we each have a spell to get things done, and we do not get the chance to do them again. The older you get, the shorter you will find your one chance.

Hubert Parry

God is with me night and day and never turns his face away.

William Blake

* * *

The phrase "good taste" is applied as a persuasion or judgment to all phases of our activities—social, ethical and creative. Frequently, it is used as a final resource to incite conviction when other means f a i l. If an individual does not act with a sense of responsiblity toward his peers, we tell him that he has not behaved in good taste. If moral behavior is in question and the individual has no creed or cultural conditioning upon which we can argue toward his enlightenment, we tell him such behavior is not in good taste. When we apply the phrase to a creative field, we use it as a form of critique where basic qualities and relationships are too nebulous to be supported by our meager abilities of analysis. Too often the statement that something is in good taste is an abbreviation for "This is what I think it should be, 'though I can give no sound reason for my preference."

More rightly, good taste means that an action or an object fits. It is correct in all its appointments, dimensions, effects, and craft. It is true to the means and end which influenced it and for which it was motivated. In addition to having a cause and effect capacity, an action is symbolic of the conditions which influenced it, and

of the end toward which it was directed.

Your Church

* * *

The individual who is seeking peace, if he finds it at all, will find it in his own soul.

Church Management

* * *

A miracle is not some mysterious and musty marvel which must be relegated to the dim, distant past. Miracles are taking place every day.

C. Newman Faulconer

* * *

Creighton Lacy, professor of missions at Duke University Divinity School, tells of an African woman who walked fifty miles to a mission hospital for treatment. The doctors were amazed and asked, "Why did you come so far, when the road from your home went right by a government hospital? Don't you know the medicines are the same? "Oh, yes," the dear woman replied, "the medicines are the same, but the hands are different."

G. Curtis Jones in
March of the Year

* * *

Until the chasm between what your city is and what it could be if Christ touched it has made you cry, then you are a second-class citizen.

Louis Evans in
Life's Hidden Power

* * *

We all know that some persons are physically tone-deaf; to them, a sour note is no different from a sweet one. I am convinced that many others are emotionally tone-deaf . . .

On the beach yesterday, I rebuked Michael for some minor naughtiness, and he snarled at me, "You dummy daddy, you!" The family on the next blanket looked surprised and shocked when I ignored his insult; no doubt they think I am a "weak" parent.

But I fancy myself as having an acute ear for the emotional tone of a child's reaction. Michael's remark meant nothing except an impulsive explosion of resentment; and ignoring this discharge was the best way of handling his feeling.

At other times I will whack his bottom for less than that: when he is genuinely insolent or willfully mean. And a child has such an inborn sense of fairness that he knows when he deserves punishment and when he does not.

This is why so much talk about "discipline" is confusing nonsense. A child should be disciplined not so much for what he **does** as for what he **means**. Unless we understand the dynamics of his behavior, then we are deaf to the emotional overtones of his remarks and his actions.

You can see this more easily with a child's crying. Some parents are forever unable to distinguish one type of cry from another. But the parent with a sharp ear soon learns to differentiate, even at a distance, the various cries of his child.

There is the cry of real pain, the cry of frustration, the cry of irritation, the cry of fear, the cry of sleepiness and hunger, the cry of mere attention-demanding.

A tone-deaf parent treats all these cries as much the same thing, which is a disastrous breakdown in communication. A parent with good emotional hearing will comfort one cry, ignore another, rebuke a third, and jolly the child out of a fourth.

Likewise, there are times when the child must be permitted a discharge of anger against the parent; if he is always stepped on for such defiance, he will repress his expression but intensify his anger.

There are other times when the child is begging to be punished for his willful behavior—and no handbook on discipline can enable you to tell the difference between the two . . . Only the cultivation of a sharp ear and the sensitivity of a loving heart can inform us when to smile, when to shrug, and when to slap.

Sydney J. Harris in
National Parent-Teacher

The greatest pleasure I know is to do a good action by stealth, and to have it found out by accident.

Charles Lamb

* * *

Knowledge is a peculiar and paradoxical possession. We never have all we can hold; and the more we have, the more we have room for. We can share it and have more than we began with; and we begin to lose it if we do not share it. We can use it, and not use it up, but it begins to wear out if we do not use it. We can never have too much. "A little learning is a dangerous thing," says a famous line of verse. "And who among us has so much as to be out of danger?" Whitehead asks. Finally, knowledge is like wealth in material things: "Them as has, gits."

John S. Diekhoff
"Learning . . Perpetual Adventure", National Parent-Teacher Dec. 1959 p. 18

* * *

One way in which we may learn is from books. They are conversations in which the great dead are among the participants. The reader learns as an eavesdropper, as it were. But the reader learns more by taking part in conversation . . . He must bring the conversation back to the point at issue from time to time. He must examine the terms to see whether they are used with common meanings and common understanding. He must raise questions and seek answers from other participants in the conversation or provide them himself. He cannot instruct the great dead, but he cannot learn from them unless he questions them.

John S. Diekhoff
"Learning . . Perpetual Adventure" p. 18

* * *

Children reveal themselves most transparently in their play life. They play not from outer compulsion but from inner necessity—the same kind of necessity that causes a kitten to chase a rolling ball . . . Needless to say, a child does not play because he is too lazy to work. Often he puts forth his most strenuous energies in moments of play. He concentrates with his whole being and acquires emotional satisfactions which he cannot get from other forms of activity. Deeply absorbing play seems to be essential for full mental growth. Children who are capable of such intense play are most likely to give a good account of themselves when they are grown up.

Arnold Gesell & Frances L. Ilg
"The Child From Five To Ten"

* * *

Ours is a psychological age in which man's most deeply recessed thoughts have been probed by psychologists, psychiatrists, psychoanalysts. Even the unschooled speak of Sigmund Freud, his disciples and dissenters, with a familiarity that neither shocks nor fools anyone.

Still the hunger remains . . . to walk through the valley of life unafraid, unfettered by doubt, confusion, and disillusionment.

And this hunger will continue until we break the deadlock of spiritual apathy. It will go on until we give our spiritual needs the uncontested priority they deserve. It will never be abated until we reckon with the fact that all human affairs, large and small, are moral issues that have their roots in religious belief. Once we come to grips with this fact, we shall understand that no child must be deprived of an upbringing that instills in him not only a sense of right and wrong but a desire to do right and avoid wrong.

Surely the wellspring of such knowledge is the home. And if we ourselves do not instill in our children truths to live by, we have no right to point accusingly to the church and the school and say, "They are the ones who have failed." When the home fails to impart these truths to minds still pliable, still eager and outreaching, false and shoddy values

rush in to fill the void. Lost without conviction of purpose, why wouldn't children be swayed and tossed by every wind of wrongdoing? However God is conceived and worshiped, his name and his design cannot be disregarded without bringing on a spiritual eclipse. This is the heart of the matter, and the matter for all hearts to consider.

Karla V. Parker

* * *

The school should grow gradually out of the home life; it should take up and continue the activities with which the child is already familiar in the home . . . The home is the form of social life in which the child has been nurtured and in connection with which he has had his moral training. It is the business of the school to deepen and extend his sense of values bound up in his home life.

John Dewey
"My Pedagogic Creed"

* * *

Paradoxically enough, the Bible has all too often seemed to separate rather than to unite Catholics and Protestants, to alienate and embitter where one would expect it to engender mutual understanding and sympathy. To be sure, different translations and readings can have profound theological implications. Nevertheless, the differences between Catholic versions of the Bible and Protestant versions have assumed, in the popular mind at least, an importance and a significance that they do not in reality have.

Biblical scholars have already done enough preliminary study to look forward to the time when Catholics and Protestants will turn to a common Bible. The members of the First National Roman Catholic Biblical Congress . . . were told exactly this by Father Alexander Jones, a British Biblicist. "The Reformation made the Church cautious," he said, "but no scholar making a translation of the Bible would risk his reputation by including inaccuracies." Protestant and Catholic Biblical scholars are coming closer to a common agreement on disputed translations or, failing that, to a common understanding of the difficulty of deciding on the reading. Agreement on a common Bible would be a noted step in overcoming the scandal of a divided Christendom.

The Commonweal

* * *

Author, singer, Jerome Hines says of his religious opera "I Am the Way": "It exposed me to more and more reading of Scriptures and they began to have their effect on me. After about three years of working on this just as a hobby and not getting much accomplished, I had a series of experiences which converted me . . . struggling with the theme of the Holy Spirit . . . the music to go under the spoken words of the Sermon on the Mount. I felt I couldn't do it. Funny thing, I didn't believe in a personal God at the time; yet, I found myself asking God to help me. And that evening for the first time I literally received the Holy Spirit. It came through the music . . . Since it is only by virtue of the Holy Spirit that I am able to bring Jesus Christ on stage, I let the Holy Spirit be present in me."

Newsweek

* * *

A popular, well-paid business consultant lectured often to sales groups, managerial conferences, and business conventions on "How to Fail."

"It is just as important to know how to fail as it is to know how to succeed," he said. "Millions of men have failed to make a success of their lives because they never learned to recognize the danger signs."

This is equally true in spiritual affairs. Some of the same bad habits which insure economic failure also insure spiritual failure.

There is a dangerous fallacy in the assumption that any sin is "such a little thing." If the principle that no debit is too small holds true in

economics, it also holds true in spirituality. To ignore it invites disaster . . . The man who takes a small view of life makes himself small. The petty person is a failure as a person. One of the surest ways to fail is to try to make life out of material things alone. Jesus said it was impossible to do. Yet people go on trying.

Roy L. Smith

* * *

If we have imagination, if we care enough, if we love people and causes enough—our children, our church, our country—we instinctively turn to God on their behalf, and seek the reinforcing of our love with Him. Prayer is love raised to it greatest power; and the prayer of intercession is the noblest and most Christian kind of prayer because in it love—and imagination—reach their highest and widest range.

Robert J. McCracken

* * *

If the millions in church on Sunday . . . are there out of duty, or for entertainment, or because it is the thing to do, then it does not matter whether there are millions or not, whether the statistics go up or down, because their being (in church) is not relevant to the purpose for which God called the church into being.

David W. Barry